

THE
Chinese Recorder
AND
MISSIONARY JOURNAL.

VOL. XVII.

AUGUST, 1886.

No. 8.

NEW TESTAMENT PARALLELS IN THE FOUR BOOKS.

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THE works which the Chinese call the Four Books, or the Books of the Four Philosophers, are the Ta-Hsio or Great Learning, the Chung Yung or Invariable Mean, the Lung Yü or Analects, and Meng-tszi or works of Mencius.

The Great Learning is a small work consisting of only a few pages and is supposed to have been compiled by Tseng-tszi, a celebrated disciple of Confucius. The Invariable Mean, according to general acceptance, was written by Tszi-szi or K'ung chi, the grandson of Confucius. It contains only thirty-three short chapters or sections, we may almost say verses. The Analects are mostly a record of the sayings and doings of Confucius with occasional notices of his disciples. The work seems to have been compiled by some unknown hand or hands from the notes and oral teachings of the disciples. The Works of Mencius consist of seven books which were composed either by Mencius himself during his later years and subsequently edited by his disciples, or by a few of his disciples after his death.

Roughly speaking these books were written between the years 470—280 B. C.

These four works treat almost exclusively of morals, ethics and politics. The Chinese sum up their contents in two words 常倫, *lun ch'ang*, or the five social relations, and the five constant virtues, and we may accept the summary.

Such being the contents of the Four Books, there can be no very deep parallel between them and the New Testament. God is the central thought of the Christian Scriptures, but God is almost entirely absent from the books of China's four great philosophers. The grand theme of the New Testament is salvation from sin and death, or eternal life through Our Lord Jesus Christ. There is not a hint about salvation or life in the Four Books. Christianity is a religion. Confucianism is only a philosophy.

The central figures are equally unlike. Jesus of Nazareth, standing by the sea of Galilee, preaching to Galilean fishermen and peasants, is a striking contrast to the Man of Tsou passing from court to court, the honoured guest and counsellor of Kings, and followed by a train of wealthy official and courtly disciples. Christ and Confucius may be contrasted, they can hardly be compared.

Paul and Mencius are equally unlike. Read Paul's brief, but terribly vivid autobiography. "In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day, I have been in the deep: In journeys often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the Churches!" (II Cor. xi. 23-28.) Contrast this heroic sufferer with Mencius, travelling from state to state followed by a retinue of a hundred carriages, declining the visits of princes, because not paid with sufficient ceremony, accepting or refusing their munificent gifts according as they were or were not presented with due etiquette, meeting princes on more than equal terms, and treating them with proud philosophic complacency.

The style too of the New Testament and the Four Books is altogether different. The Four Books are written in terse classical form, intelligible only to the learned. The New Testament is in the vulgar tongue and easily understood by all. The style in each case is characteristic and suggestive. The Four Books are intended for princes and scholars. The New Testament is the book of the common people. To the poor the Gospel is preached.

The Four Books contain no parallels to the higher truths of the New Testament. They only touch it along its lower lines.

In tracing the following parallels, therefore, I have had to pass over large portions of the New Testament altogether, and those its most important portions. Some also of the parallels given are more apparent than real. The context and the commentators destroy much of the parallelism. But on the other hand it also happens that where the thought is close, difference of idiom weakens the force of the comparison.

But let us dip into the Four Books and see what pearls we can find there to hang around the pearl of great price, the New Testament of Our Lord and Saviour Jesus Christ.

God.—“Hear O Israel the Lord thy God is one Lord”—The divine unity is the fundamental truth of the Old and New Testaments. We find no such clear utterance in the Four Books, though there runs through those books the idea of one supreme ruling power, generally designated Heaven, and in a few places Shangti.

Christ said, “God is a Spirit;” and John says, “No man hath seen God at any time.” Paul says, “Whom no man hath seen or can see.” Neither Confucius nor Mencius made any such plain declaration and the only passage in the Four Books seeming to contain such a thought is the expression in the concluding chapter of the Chung Yung. (1)* “The doings of supreme Heaven have neither sound nor smell.” But probably this means nothing more than that the course of Providence is silent and unseen.

Throughout the Old and New Testaments God is repeatedly spoken of as the Creator of heaven and earth and all things—“For of Him, and through Him and to Him are all things.” In the opening passage of the Chung Yung we read (2) “That which Heaven ordains is called nature.” Commenting on this passage, Chu Hsi says, (3) “Heaven by means of the dual ether and the five elementary substances produced all things,” which comes very near to asserting creation though in a vague and unsatisfactory form. Quoting from the Book of History, Mencius speaks of (4) “Heaven producing the inferior people,” and quoting from the Book of Poetry speaks of (5) “Heaven producing mankind.” But the idea underlying these and similar passages seems to be production rather than creation.

The Christian Scriptures throughout, imply and assert the universal Providence of God. The Four Books speak constantly of Tien ming. Christ speaking of the sparrows says, “One of them shall not fall to the ground without your Father.” Mencius

* See Chinese Text at the end of the article, corresponding to the numbers in parentheses.

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says, (6) "There is nothing that is not ordained." Empire is the gift of God and kings rule by His decree. Paul says, "There is no power but of God, and the powers that be are ordained of God. For he is the Minister of God to thee for good." Quoting from the Book of History, Mencius says, (7) "Heaven having produced the inferior people, appointed for them rulers and teachers, simply that they might be assisting to God." Paul in his sermon on Mars' Hill said, "He giveth to all life and breath, and all things." Tsz Hsia said to a sorrowing friend, I have heard that (8) "Death and life are ordained, that wealth and honour are from Heaven." When Our Lord heard that Herod threatened to kill Him, He said, "Go tell that fox, behold, I cast out devils and perform cures to-day and to-morrow and the third day I am perfected." It is recorded of Confucius that when assailed by the emissaries of Huan-t'ui an officer of Sung, he said, (9) "Heaven produced the virtue that is in me. Huan-t'ui what can he do to me?"

And again when secretly opposed by an officer named Liao, Confucius said, (10) "If my doctrines are to spread, that is ordained, and if my doctrines are to perish, that is ordained." The statement forcibly reminds us of the wise words of the scholarly Gamaliel; "If this counsel or work be of men, it will come to nought; but if it be of God, ye cannot overthrow it." Christ said to Pilate, "Thou couldest have no power at all against me, except it were given thee from above." There is a remarkably similar saying in Mencius. When the prince of Lu was prevented by a favourite from attending to the counsels of Mencius, Mencius said, (11) "A man may possibly be helped forward by others and may possibly be kept back by others. Really, however, a man's advancing or stopping is beyond the power of other men. My not finding in the prince Lu (the ruler I am seeking) is from Heaven. How could a scion of the Tsang family cause me not to meet (the ruler I seek ?")

The Lord said of Paul, "He is a chosen vessel unto me to bear my name before the Gentiles, and kings, and the children of Israel." A frontier officer on coming out from an interview with Confucius said to the disciples, (12) "My friends, why grieve at your Master's loss of office? The empire has long been without right principles. Heaven is going to use your master as a bell clapper (to awake the world)." Christ came to his own and his own received Him not—not recognizing who he was. Confucius mournfully complained, (13) "No one knows me, He who knows me is Heaven." In the Epistle to the Hebrews it is said, "All things are naked and open unto the eyes of Him with whom we have to do." In the

Great Learning, Tseng-tsze speaking of the impossibility of concealment says, (14) "What ten eyes see and ten fingers point to is solemn indeed!" "Thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" is the first and great commandment. A Chinese scholar to whom I quoted the words, replied that Mencius meant the same thing when he said: (15) To preserve the heart and cherish the moral nature is the way to serve Heaven." Paul writes to the Romans, "Present your bodies a living sacrifice," that is, keep every part and power pure for the service of God. Confucius explaining to his favourite disciple Yen Yuan the way to attain perfect virtue said, (16) "Do not look on what is improper; do not listen to what is improper; do not speak what is improper; do not make an improper movement." Though these words do not reach the height of Paul's great thought, they touch it pretty closely and run along the same lines.

"Repent," said Peter, to Simon the sorcerer, "of this thy wickedness and pray God, if perhaps the thought of thy heart may be forgiven thee." The words have an echo in the words of Mencius, (17) "Though a man be wicked, if he purify (his heart) and cleanse (his body), he may sacrifice to God."

Idolatry.—John concludes his first epistle with these words: "Little children keep yourselves from idols." Paul writes to the Corinthians, "My dearly beloved, flee from idolatry." Confucius says, (18) "Reverence the spirits (or gods) but keep at a distance from them." In another place he says, (19) "To sacrifice to any but one's own family ghosts is flattery." The latter sentence, while it leaves ancestral worship, makes a clean sweep of idolatry and demon worship.

From the foregoing we see that the teaching of the Four Books regarding God, while extremely defective, touches the teaching of the New Testament on certain important points.

Man.—In his sermon on Mars' Hill Paul said, "God hath made of one blood all nations of men that dwell upon the earth." Tsze Hsia, a disciple of Confucius, said, (20) "All within in the Four Seas are brethren." Chang Heng-ch'ü a celebrated scholar of the Sung dynasty, in his work the 西銘, Hsi Ming, repeats the statement in an emphasized form saying, (21) "Mankind are my uterine brothers." In his notes on this passage Chu Hsi quotes the common saying that (22) "All under heaven are one family and China one man."

The Golden Rule.—"Whatsoever," says Christ, "ye would that men should do unto you do ye even so unto them, for this is the

law and the prophets." In the 13th chapter of the Chung Yung, Confucius is recorded as having said, (23) "What you do not like when done to yourself, do not do to others." The same great principle is expressed by the disciple Tsz Kung, and in a slightly more positive form. (24) "What I do not wish men to do to me, I also wish not to do to them." But Confucius told him he had not yet attained that great moral height. The same disciple is recorded as asking Confucius if there was one word which could be made a rule of life, and Confucius replied, (25) "Is not reciprocity such a word? What you would not that others should do unto you, do you not unto them." The same words occur again in answer to a question by Chung Kung regarding benevolence. In all four cases the maxim occurs in its negative form though the Sung commentators regard the maxim as stated by Tsz Kung (the second instance given) as being of a fuller and more positive character than the other three. They say that Confucius would probably have allowed that Tsz Kung had attained the negative, or as they call it, the reciprocal (恕) virtue, but would not allow he had attained the positive, which they say implies benevolence or love. But much cannot be made of the distinction of positive and negative, for the commentators define 恕, *shu*, reciprocity, as being the extension of our love of self to our fellow men. It is thus equivalent to the second great commandment, "Thou shall love thy neighbour as thyself."

Love.—Paul says, that all the commands are briefly comprehended in the one great law "Thou shall love thy neighbour as thyself." And that "Love is the fulfilling of the law." In like manner Confucius in a passage just quoted from the Analects says 恕, *shu*, or reciprocity—treating others as myself—is the all-sufficient rule of life, for it comprehends all duties. On another occasion Confucius said, (26) that his doctrine was an all pervading unity, which his disciple Tseng explained as meaning that the (27) Master's teaching was all comprehended in the two words 恕 恕, *chung shu*, which I may translate somewhat freely as true-heartedness and brotherly love. Peter says, "To brotherly kindness add charity" or the love of all men. Confucius says, (28) "Love all men," When asked what was benevolence he replied (29) "It is to love men." I cannot find however a parallel to our Lord's divinely beautiful and creative words, "A new commandment give I unto you that ye love one another," Nor is there anything like that exquisite prose poem on love 1 Cor. XIII, to be found in the Four Books.

Human nature.—In the seventh chapter to the Romans we have from the pen of Paul a brief exposition of the Christian doctrine of human nature. According to Paul's statement, man has a moral nature, or a law of the mind, approving of the law of God, assenting to the law that it is good, delighting in it and desiring to obey it. But there is another nature or law, said to be in the members or body, opposed to and warring against the law of the mind or the higher nature. The result of this conflict is the subjection of the higher to the lower nature so that the good we would do we do not, while the evil we would not that we do, leading to deep sense of sin and distress of conscience. This is the Pauline or Christian view of human nature, let us see what the Four Books say on the subject.

Confucius said but little regarding human nature and that little is vague, so we will pass it by. But Mencius has a great deal to say, and says it clearly. He maintained against Kao-tsz and all comers, that "human nature is good 性善, *hsing shan*." But by this statement he simply meant that man has a moral nature. That man's moral faculties or instincts are inherent in his nature, are born with him, and are not after acquirements as his opponents maintained. In his notes on the passage in question Chu Hsi says, (30) "By human nature is meant the moral and rational principle which man has received from heaven." The scholar Ch'eng says, (31) "Human nature means moral principle."

That this is the meaning of Mencius is clear from his own statements as given in the section immediately following his refutation of Kao-tsz. Mencius says: (32) "Judging from its emotions (human) nature may be regarded as good, and that is what I mean by saying it is good," He then goes on to illustrate his statement thus: (33) "All men have a sense of pity, all men have a sense of shame and dislike, all men have a sense of reverence, and all have a sense of right and wrong. The sense of pity implies benevolence, the sense of shame and dislike implies righteousness, the sense of reverence implies propriety, the sense of right and wrong implies knowledge (or discretion)." But these four things constitute the bases of moral goodness, and if man possessed them naturally, his nature must be good. Mencius then quotes from an ode in the Book of Poetry which says,

(34) "Heaven in producing mankind,
Gave them faculties and laws;
These constitute man's natural and constant rules;
Hence all love this excellent virtue."

This leaves no room for doubt that in calling human nature good, Mencius simply meant that man is a moral being, that his moral and virtuous actions are natural to him not an acquired varnish. The teaching of Mencius, therefore, regarding human nature, so far as it goes, is the same as the teaching of the Christian Scriptures. The Bible says that man was made in the image of God and Mencius maintains, as shown in the ode just quoted, that man has a heaven-derived moral nature. Paul says, "I delight in the law of God after the inner man;" and Mencius quoting an ancient ode says, "Hence all love this excellent virtue." The parallelism is very close both in sentiment and language. But Mencius in limiting man's nature to his moral and rational faculties was doing violence to the term, giving a defective view and leaving this important doctrine open to attack.

Man Sinful.—Man's nature may be good, but man himself is not good. Paul quoting from the Psalms says, "There is none righteous, no not one." Confucius lamenting the degeneracy of mankind said, (35) "A good man I have never had the luck to see; could I see one possessed of constancy, that would satisfy me." And again, (36) "I have not seen a person who loved virtue or one who hated what was not virtuous." Still more decidedly, (37) "I have never seen a person who loved virtue as he loved beauty." This statement Confucius repeated on a subsequent occasion with an added sigh. Paul speaks of those whose God is their belly† who mind earthly things. Confucius says, there are those who (38) "filled with food, think of nothing else all day long." Mencius speaks (39) of "men who live only to eat," or in Paul's word "men serve their bellies." Passages of this kind might be multiplied. But the Four Books contain no such terribly graphic picture of human depravity as is given in the first chapter of the Epistle to the Romans. While the ignorance and perversity of men are bewailed, their sinfulness is but faintly apprehended and but feebly expressed. In a passage in the Sixth Book Mencius makes error to be mere want of thought !

† The Confucian scholars of the Sung dynasty felt the difficulty of thus limiting the word nature, and tried to remedy the defect. They made a two-fold division. Nature in the sense in which Mencius used the word, they called 義理之性, the moral and rational nature; and they invented the term 氣質之性, the animal and material nature, to cover the lower side of man's being. The moral and rational nature is alike in all men, and is always good. But the animal and material nature of men often differs widely. Moral evil springs from the defects of this lower nature and its action on the higher. This reminds us forcibly of Paul's words: "I delight in the law of God after the inner man: but I see another law in my members, &c.

(1) 上天之載無聲無臭 (2) 天命之謂性 (3) 天以陰陽五行化生萬物 (4) 天降下民 (5) 天生蒸民 (6) 莫非命也

(7) 天降下民作之君作之師惟曰其助上帝 (8) 死生有命富貴在天 (9) 天生德於予桓魋其如予何 (10) 道之將行也與命也道之將廢也命也

(11) 行或使之止或尼之行非人所能也吾之不遇魯侯天也臧氏之子焉能使予不遇哉 (12) 一二三子何患於喪乎天下之無道也久矣天將以夫子爲木鐸

(13) 莫我知也夫○○知我者其天乎 (14) 十目所視十手所指其嚴乎 (15) 存其心養其性所以事天也 (16) 非禮勿視非禮勿聽非禮勿言非禮勿動

(17) 雖有惡人齊戒沐浴則可以祀上帝 (18) 敬鬼神而遠之 (19) 非其鬼而祭之詔也 (20) 四海之內皆兄弟也 (21) 民吾同胞 (22) 天下爲一

(23) 施諸己而不願亦勿施於人 (24) 我不欲人之加諸我也吾亦欲無加諸人 (25) 其恕乎己所不欲勿施於人 (26) 吾道一以貫之 (27) 夫子之道中恕而已矣 (28) 汎愛衆 (29) 樊遲問仁子曰愛人 (30) 性者人之所得

(31) 程子曰性即理也 (32) 乃若其情則可以爲善矣乃所謂善也 (33) 恰隱之心人皆有之羞惡之心人皆有之恭敬之心人皆有之是非之心人皆有之惻隱之心仁也羞惡之心義也恭敬之心禮也是非之心智也

(34) 蒸民有物有則民之秉夷好是懿德 (35) 善人吾不得而見之得見有恒者斯可矣 (36) 我未見好仁者惡不仁者 (37) 吾未見好德如好色者也 (38) 飽食終日無所用心 (39) 飲食之人

(To be concluded.)

THE INTRODUCTION OF MAHOMETANISM INTO CHINA.

BY REV. GEO. W. CLARKE.

(Concluded from page 271.)

IN the reign of the Emperor Shang-Üien, A. D. 674, An Lu Shan, raised a rebellion in Shen Si; the Chinese troops were not able to subdue him; the Emperor consulted with the Mahometan Minister, to ask for three thousand soldiers to be sent from Mecca, to assist in suppressing the rebellion. When the Caliph received the letter, he knew that it was from one of Wan Ko Si's descendants, and sent without delay the troops requested. When they arrived at Si Ngan, the Chinese braves were well nigh defeated. The Mahometan soldiers, without delay attacked the rebels, and scattered them. An Lu Shan fled to Honan, and the Mahometans pursued him with great success; after a time the rebellion was crushed and peace restored. Upon their return to Si Ngan, the Emperor was greatly pleased with their brilliant victory, and he ordered an officer to build several Mosques, and a sufficient number of houses adjoining them for the soldiers. His Majesty ordered a Commission, to enquire and report the officers and men who had distinguished themselves by acts of bravery, for reward and distinction; and perpetual offices to their descendants if they would agree to remain in China. The Mahometans agreed to these offers. The Emperor, knowing that they were unmarried men, promised to give them wives. An official was entrusted with the mission to select virtuous and intelligent women, and in due time they were found in the province of Kiang Si, escorted to Si Ngan Fu, and given in marriage. The Mahometan soldiers acquired a great reputation for daring bravery and use of arms, and proved themselves valuable to the Government; at various periods, their services were required in different provinces. After the army was disbanded, many preferred to remain, and from these two reasons, is the cause of the Mahometans being scattered throughout the Empire.

The author of this book has done well by giving us an account of Wan Ko Si's labors in and for China; he says:—

Wan Ko Si returned three times to Arabia, (the dates of his journeys are not given). The first time, was for an Arabic Dictionary for the use of his students. The second voyage, was for the Ko-Ro-Ni, i.e. Koran, for his disciples to study and chant, for he said,

"I cannot always continue with you." Mahomet gave him what was written, and promised to forward other portions when ready; and he returned without delay. The prophet appointed the place of his death; he took a bow and arrow and shot towards the East, in the twinkling of an eye it disappeared. Mahomet said, "Where you find that arrow, there is the place of your decease." Wan Ko, took a ship to Canton, he had a quick voyage, upon his arrival, he found the arrow in a wall on the North side of the Liu-Hwa-Ch'iao (bridge) !! He knew that according to Mahomet's prediction, that this was the place for his grave. He had the spot enclosed as a garden. The cause of Wan Ko's, third journey, was a dream, in which he saw a tall man, who said, "The sage is about to leave the world, you must haste to Arabia, if you wish to see him before his death." This alarmed him, he made necessary preparations and left the next day. A short time before he reached Mi-Ti-Na, i.e. Medina, Mahomet died.

*A note by the Author:—*When Mahomet was forty years old, he became a Sage, (聖人), this was in the sixth year of the Emperor Wu Teh, (A. D. 624). In his forty-fifth year, which corresponds to the second year of Chen Kwan, (A. D. 629), his religion entered China. He died in his sixty-third year, which was the twentieth year of the Emperor Chen Kwan, (A. D. 647). (The Author is wrong, in comparison of his dates. Mahomet was born about the year (A. D. 570), his fortieth year would be in A. D. 610, or the fifth year of the Emperor Ta Yie, 大業, of the 隋 Dynasty. The entrance of his religion into China five years later would be the tenth year of the Emperor Ta Yie. Mahomet, died about noon of Monday the 8th June, 632, in his sixty-third year; this corresponds to the fifth year of the Emperor Chen Kwan.) Wan Ko wept aloud among his brethren saying, "I have come many thousand of miles without delay, alas ! too late for a parting word." Upon the day of burial, he removed the lid of the coffin, to take his farewell look at Mahomet, and wept much. He enquired if the Prophet had left any request for him. He was told that Mahomet desired him to establish the religion in China, and had left for him a complete copy of the Koran. The Koroni, is bound in 36 books, containing 114 chapters, and 6666 verses. Wan Ko returned to Canton, delivered the Koran to his disciples, and commanded them to preserve it for ever. Within a short time after his return he died, and was buried by his students within the grounds of the Mosque. They erected a tomb like those used in Arabia, with a table before it, for the purposes of sacrificing and worship.

The Mahometans petitioned the Emperor to be permitted to build a Mosque to his memory ; the request was granted, the Li Pai Sī built, and called Hwai Sheng Sī. (A Mosque of this name still remains in Canton.) His Majesty also gave them some land inside the Long-Men-T's'en-Ch'en (city). A tablet was erected on the ground, with the inscription, 回田. During the lapse of centuries the tablet has been destroyed and the exact spot is now difficult to ascertain. Inside the grounds of the Mosque, was a pagoda one hundred and sixty feet high ; upon the spire was a gold fowl vane. Within the Pagoda, were rooms reached by a spiral staircase, these rooms were used for the purpose of morning and evening worship. Every seven days a large flag was hoisted, which could be seen a long distance ; by this sign the people knew that it was worship day. This Mosque was situated to the North West of the Pi-Shan, formerly a busy jetty, the present name is Wu-Shien-Kwan. Once Mahomet sent forty men with a complete copy of the Koran to Si Ngan, for the use of the students ; the bearers wishing to visit Wan Ko, returned via Canton. When they were within sight of the Mosque, it was time for evening worship, they knelt, and were so absorbed in devotion, that neither sight nor sound could distract them. A robber came to them whilst thus engaged and spoke to them ; they took not the slightest notice of him ; this vexed him, so he murdered the whole party and stole their goods. After a time some members of his band arrived, and he explained how he secured the property ; they vehemently cursed him for murdering such resolute and benevolent men, whose hearts were like iron, and said, "You deserve to die." The robber repented saying, "To have killed such men, was neither brave nor righteous, there is no forgiveness for this crime, I will take my own life." The grave of the forty men and the robber was made near the Mosque.

Wan Ko Sī's grave was much dilapidated. In A. D. 1341, Generalissimo Tsen Kia Lu, a native of Chen-Nan Cheo, Yün-nan, and other Mahometan notables, repaired Wan Ko Sī's grave and from this period there was a revival of Mahometanism.

METHODS OF MISSION WORK.

LETTER VIII.

BY REV. J. L. NEVIUS, D.D.

BEGINNING WORK—(*Continued.*)

How shall we reach the people? When places in the interior are visited for the first time, there are opportunities to preach to crowds such as will probably never occur again. The whole population moved by curiosity, comes out to see the foreigner, eagerly intent to hear what he has to say. In preaching under these circumstances, even when well acquainted with the language, we must not expect the people to understand more than a moiety of what we say. There is too much curiosity, excitement, and noise, to admit of connected discourse or continued attention. Besides, the people are so unaccustomed to religious subjects, that language fails to communicate the ideas intended. This kind of preaching, though for the reasons above stated, very ineffectual as regards its main object, is still very important. We may at least leave the impression behind us that we have kindly intentions, that we are not barbarians, and may also give some general idea of our character and work as religious teachers; thus preparing the way for a more lengthened visit and more detailed teaching in the future. We may also hope and pray that in the crowd which gathers around us as we pass from village to village there may be some person prepared to receive our message; or that the good seed may find a permanent lodgment in some heart and bring forth fruit in God's own time. A few tracts are very useful at such a time, to convey to the people as they are read afterwards better ideas of our object than we have been able under the circumstances to give orally.

There are many advantages in visiting the regular *fairs* which are so striking a feature of country life in most parts of China. Here crowds of country people are gathered, and an excellent opportunity is afforded for addressing a constantly changing audience, representing many surrounding villages and distant cities. If there are those listening who wish fuller instruction, or whose curiosity is not satisfied, they will probably seek out the missionary in his inn.

In the inn there is an opportunity for more or less lengthened conversation, adapting instruction and information to individuals, and forming acquaintances which may be followed up in the future. Books can also be disposed of with a greater degree of care and discrimination. In parts of the country where there are canals, the travelling boat largely takes the place of the inn.

Visits to native schools are sometimes very interesting and encouraging. Here we may expect widely differing receptions and experiences according to the character of the teacher in charge.

Some missionaries adopt indirect and unobtrusive methods, avoiding crowds and making comparatively little use of public preaching; waiting for the people to seek them rather than going after the people. The Romanists, so far as my observation goes, generally adopt this method. Their long experience and success render their example worthy of serious consideration.

Others wherever they go make enquiries after religiously disposed persons or seekers after truth, a class which is found in greater or less numbers almost everywhere in China; and endeavor to influence them, and through them the circle of friends or adherents always found connected with them. This plan is obviously reasonable and practical, and has the special sanction of our Saviour's teachings, Matthew 10: 11. It has been largely adopted by the English Baptists in Shantung, and with encouraging results.

While most missionaries give their chief attention to the middle or more illiterate class, a few feel a special call to attempt to influence the literati and officials; not only because they exercise a dominating influence on the masses, but also because they have been in general too much neglected. It is obvious that this kind of work is attended with peculiar difficulty, and requires special preparation, particularly in acquainting one's self with Chinese etiquette. Indeed a theoretical and practical knowledge of Chinese laws of politeness is very important for every missionary in intercourse with all classes.

In what way should we spend our time and talents so as to accomplish most for the advancement of Christ's cause? The dominant idea of a missionary should be duty, and not immediate individual success, as judged by human standards. If the desire for tangible results should take the form of a wish to gather into the Church as soon as possible the greatest number of professed converts, it may become a dangerous temptation and snare.

It will be early fifty years hence to determine with positive certainty what any individual life has or has not accomplished. Only in eternity will every man's work be fully made manifest what

sort it is. Results of apparently great importance may attract attention and secure general commendation, and yet prove only temporary and misleading. On the other hand a good book, or a word spoken in season, may bear rich and abundant fruit, though the world may never be able to trace these results to their true source.

Probably no two men ever have or ever will work in the same groove. Each man will do his own work best in his own way. If God has called us as individuals to serve Him in China, He has a special work for each of us to do, and if we earnestly seek His guidance He will direct us to it. It is apt to be a very different one from that which we have been disposed to plan for ourselves.

It is sometimes asked what practical answer does the experience of missionaries in China for the past forty years give to the question, "Which methods of work have really brought the greatest number of converts into the Church?" This question should probably be regarded as a legitimate and important one, but can only be answered approximately. The conventional modes of work which sum up the labors of missionaries as reported every year to the home societies are Bible distribution, Tract distribution, Chapel preaching, Translating and Book-making, Schools, and Itinerations.

The number of copies of the Bible and parts of the Bible distributed in the different parts of China during the past forty years can only be estimated by millions: the same is true of Christian tracts.

Many missionaries have given their time largely to chapel preaching and have thus spent from one to three hours daily. A great deal of this work has also been done by natives. The number of chapel discourses during the past forty years can also only be estimated by millions.

The result of literary work in the study cannot be tabulated. It passes into and is utilized in every other department of labor.

The aggregate number of years spent in teaching in different kinds of schools during the last forty years, I am convinced, can only be numbered by thousands.

As to itinerations it is a very common thing for a missionary to preach in from five to ten villages in a day, and from two hundred to five hundred times on a tour. The number of these itinerating addresses during these forty years can only be numbered by hundreds of thousands; and including those of natives probably by millions.

The question is, to which of these different modes of work is the conversion of the about 30,000 Protestant Christians of China to be mainly traced? I am disposed to think that the number of conversions due to each would be found to increase about in the order in which they are mentioned above; and that the number traceable to them all together would be but a small fraction of the whole; and that by far the greater proportion is to be referred to *private social intercourse*, "The Kingdom of God cometh not with observation."

In the spiritual work of the conversion of souls and building up Christ's Kingdom on earth we of ourselves can do nothing except as instruments.—This is a fact so familiarly known and universally acknowledged that it may well be regarded as a simple truism. Theoretically we learned this lesson almost in infancy; practically however it is difficult for some of us fully to learn in a life time. It is so natural for us to feel that with a good knowledge of the language, sincere earnestness and sympathy with the people, together with prudence, common sense, zeal, hard work and perseverance, sooner or later great spiritual results must certainly be accomplished. This is by no means the case. Our labors may combine all the above conditions and yet be fruitless in the conversion of souls. If we depend upon our gifts or acquisitions, our zeal in the use even of God's appointed means, but with an underlying and insidious desire for a result which may be regarded as something which we ourselves have accomplished, we shall probably be disappointed. If we are cherishing a feeling of self-dependence in any form, God will probably humble us before He will use us. We must feel that if anything is accomplished it will be by the presence and power of God's Holy Spirit, and be ready to ascribe all the glory to Him. Otherwise He will probably leave us to ourselves to learn the lesson of our own weakness. The natural tendency to depend on self, or on anything else rather than God, has been a prominent sin of God's people from the earliest times. I am disposed to think that this tendency now prevails to a great extent among Christians at home, and that missionaries commence work in foreign lands too much under the influence of it.

In this commercial age a commercial spirit has crept into the Church. As in business matters generally, so in religious enterprises, it is supposed that a certain amount of capital, judiciously expended, will naturally work out a certain result. The success of a Mission Society is gauged by the amount of money in its treasury. In order to secure more liberal contributions, only the more favorable and encouraging facts are welcomed and laid before the Churches, so that

they may feel that they are contributing not to a failing but to a prospering cause. Let me not be understood as implying that money is not important, and that the duty of giving to missions should not be pressed home upon the hearts and consciences of all, whether native converts or home Christians. The danger I would guard against is of giving such disproportionate prominence to money as to divert the mind from what is of much greater importance. In a word it is making money, or what money can command, rather than the Holy Spirit, our main dependence. I am quite aware that all Christians would earnestly disavow any such intention. It is not an uncommon thing however to find ourselves doing indirectly, or unconsciously, what we could never be induced to do deliberately and knowingly. The work we are prosecuting is distinctly and emphatically a work of God's Spirit. If we fail to recognize and act upon this fact, the mission work will decline even with a full treasury; while with the Spirit's presence it will prosper even with a depleted one.

Personal experience in beginning work in Shantung.—I commenced itinerating work in Central Shantung about fifteen years ago; my previous tours having been in the eastern part of the province. I knew the language and had the advantage of seventeen years of experience elsewhere; but was without a native assistant. I prosecuted the work laboriously, making long tours over the same ground every Spring and Autumn, but for five years had not a single convert. The work at that time was quite different from what it is at present. Then my labors were entirely with the previously unreached masses, and consisted in preaching at fairs, in inns, and on the street, in book distribution, and efforts to form acquaintances with well disposed persons wherever I could find them. At present nearly all my time and strength, when in the country, are expended on the native Christians, on the plan detailed in previous letters. As a rule I now reach the masses indirectly through the Christians; they doing the aggressive work and I following it up, directing and organizing it. Had I again to begin work in a new field, I do not know where I should change the methods heretofore adopted, except in the one particular of not encouraging in any way, hopes of pecuniary help. Why these methods proved fruitless for so long a time it is impossible to say. In looking back over my experience during the first five years of work in this field, it appears made up chiefly of failures and disappointments. Men for whom I had watched and labored for years, who seemed almost persuaded to be Christians, went back and were lost sight of. Associations of co-religionists were at different times on the point of entering the

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Church in a body with their leaders. From them all I have realized little else but wasted time and labor, with no doubt the acquisition of some valuable experience. I have in mind several places within my circuit where there seemed to be an unusual religious interest springing up, places which I hoped would soon be centres of Christian influence with chapels and native leaders; but these expectations have hardly been realized in a single instance. In some cases I have endeavored to encourage and stimulate persons who have been doing something in the way of active Christian work, by giving them a little pecuniary assistance hoping that they might be of help to me in the future. This class has not furnished so far as I can recall, a single individual who has not disappointed me. Help in the way of pay for Christian work which ought to be done without pay, has always done harm. The amount of pecuniary help which I considered reasonable and ample, has been regarded by beneficiaries as insufficient, and has often produced dissatisfaction, complaint and resentment.

When converts have appeared they have come from unexpected quarters, and in unexpected ways; stations have been established without my planning, and in places previously entirely unknown to me. As a rule the now existing stations are not found in the sections of country where the itinerating work began; nor are the results realized traceable to previous work of seed-sowing. If asked the cause of the difference in the outcome of labors of the preceding and succeeding years, the question is not easy to answer. The influence of the work of famine-relief, and a supposed special susceptibility to religious impressions in the regions where these stations are found, will account but in part for the difference. We can only say God in His inscrutable providence has so ordered it. For myself I have learned I trust, at least partially, that God's ways are very different and infinitely wiser than mine; that it is better to follow than to take the lead; and that there is need to pray not only that we may be used as instruments in God's work; but that we may be kept from marring or obstructing it.

I might add here that I have known of many instances in which individuals, and groups of individuals, have been brought into the Church with very imperfect and erroneous views of Christianity, and moreover influenced largely by mercenary motives, who have afterwards given evidence of having become intelligent and sincere Christians.

Some have supposed that we are warranted in the first presentation of Christianity, in withholding those doctrines which antagonize Chinese systems and are calculated to excite prejudice and

opposition, presenting only those features which are conciliatory and attractive; thus drawing the people to us and gaining an influence over them, and afterwards giving them instruction in the complete system of Christian truth as they are able to bear it. I doubt very much whether such a course is justified by the teaching and example of our Saviour. God may and does in His mercy and grace make use of our incomplete presentation of his truth, and an imperfect apprehension of it, for the conversion and salvation of men; but have we not still greater reason for expecting His blessing in connection with His truth when given in its completeness? I believe there is no doctrine of Christianity the full presentation of which we need fear. With all our care to "declare the whole counsel of God" there will still be a great amount of misconception in the minds of those who hear us, and we may well be thankful that God will use and bless inadequate conceptions of His truth. It is for us however to make our teaching as full and clear as possible.

What is the best way to get out of old ruts and make a new beginning? To those who still prefer the old system this question has of course no relevancy, but it is presumed that there are others who will regard it as a practical and important one. In some respects it is much simpler and easier to commence work from the beginning: on the other hand there are many advantages in having an old foundation to build on, and much good material to use. Many of our native employés sustain characters beyond reproach or suspicion. Some are efficient workers, others are simply out of their place, having been brought into a position for which they are unsuited, and by long continuance in which they have become unsuited for their original modes of life. If there are any persons who are to be blamed for this result they are mainly the missionaries of twenty, thirty or forty years ago, who inaugurated the present state of things, or the societies which sent them out with instructions to do so. Probably blame should be attributed to no one, as both foreigners and natives concerned have done what they regarded as their duty, and what they supposed was for the best interests of the mission cause. Under these circumstances long established relations should not be rudely severed; and the natives who are more to be pitied than blamed, should be treated with sympathy and justice.

In the case of competent and efficient pastors whose people are able and desirous to support them, no change is required. Other pastors able and willing to "endure hardness" might take the charge of several weak Churches which combined would be able to give them a competent support. Pastors left without charge by

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this union of Churches might be employed, if they have the requisite gifts, as evangelists, either in opening new fields not yet reached, or in superintending weak and scattered companies of Christians who are under the immediate instruction of leaders or elders. Such evangelists if thoroughly proved and tried might be supported wholly by the mission; or wholly by the native Churches; or by the two conjointly. Others specially suited for the purpose might supply the helpers and attendants required by the new plan as well as the old. These would be connected with, and under the direction of, the missionary, giving him needed assistance in receiving entertaining and instructing guests; in itinerating tours; and in the care and oversight of enquirers and new stations. Others unfitted by age or incapacity for active service might be retired on a pension, and left to do what they can by voluntary labor as private Christians. Assistance might be given to others for two or three years in acquiring some trade or profession. One of the older missionaries in China much interested in this question has suggested the plan of furnishing to suitable men three years of theoretical and practical instruction in the science of medicine, thus putting within their reach a useful and honorable means of livelihood, and then leaving them to themselves. By some such means as this, men of the right stamp might have their influence for good greatly enhanced.

Probably some readers of the foregoing letters may derive the impression that the writer is desponding and pessimistic in his views of mission work. On the contrary, if I may be allowed an opinion on such a question, I think I have always been rather sanguine if not enthusiastic, and never more so than now. I believe that a great deal has been accomplished in every department of missionary work in China. The literary outcome of the past forty years is alone, and by itself, a rich legacy to the missionaries and native Christians of the present, and gives them a vantage ground in undertaking future labor which it is difficult to overestimate. The ratio of increase in the number of converts, and the evidence of growth and development in native Churches, are also full of encouragement. While we must record many cases of coldness, and defection, we remember that such cases have characterized the history and progress of the Church to a greater or less extent in every age. On the other hand we rejoice in being able to point to many who give undoubted evidence of being God's chosen ones, while there are others whose names are already enrolled among the noble army of martyrs. It has been my privilege to know many Christian men and Christian women in

China, whose godly lives and peaceful deaths have been an inspiration to me, and made me I trust a better man and a more earnest worker. I count among my nearest and most honored Christian friends, not a few who are now bearing faithful testimony to the truth in the midst of opposition, and manifold trials, such as Christians in Western lands can only imperfectly appreciate. It has been the object of these letters not to extol the virtues of native Christians, but rather to point out the evils of what I regard as a mistaken policy of missionary work. If the reader has not met with many reassuring facts and cheering prospects it is only because this is not the place to look for them.

Thankfully acknowledging what has already been done, I believe we have not accomplished what we might if we had followed more closely the teaching and example given us for our guidance in the Scriptures. I believe that the too free use of money, and agencies depending on money, have retarded and crippled our work, and produced a less self-reliant and stalwart type of Christians than we otherwise should have had. There are abundant evidences of God's willingness to bless our labors, and evidence also that the Gospel of Christ is as well adapted to the Chinese as to any other race. Let us then with unwavering faith in God's revealed word, and an implicit trust in the efficacy of the Divine Spirit, address ourselves to our labors with renewed zeal and earnestness; praying the Lord of the harvest to send forth laborers into his harvest, and for the abundant outpouring of the Spirit upon us and those to whom we are sent; hoping and believing that in these most remote regions of Eastern Asia, so long preserved by God's providence, so thickly peopled with his erring children, and so lately reached by the message of salvation, the Church may yet record such signal triumphs of grace and power as have not been witnessed in any previous period of her history.

ON THE THREE WORDS "I HI WEI," 夷希微, IN THE TAU TE KING.

BY REV. J. EDKINS, D.D.

THESE three words have been taken by some to be a foreign word in three syllables, in fact Jehovah, and they have been compared with other passages in the Tau te king which express a trinity, with the view of shewing that the author Lau tsî knew the holy Hebrew name and the doctrine of the Trinity from Jewish sources.

There can be no doubt that this ancient philosopher had adopted opinions involving a belief in a Trinity, both metaphysical and cosmogonical, as the following passages plainly prove.

1.—First in order comes the passage containing the words supposed to be Jehovah. "That which may be looked at but cannot be seen is I. That which may be listened to but cannot be heard is III. That which may be grasped but cannot be named is Wei. These three are not to be obtained by questioning. Therefore they blend into one."

The philosopher is speaking of Tau the fundamental principle of nature when he comes to this passage, and he continues to speak of Tau afterwards. Hence it is Tau that he is speaking of here. It is what cannot be measured in thought, or named, nor does it admit of any fixed form. But earlier he calls this principle Himen p'in (or bim), the dark mother (literally female), and he looks on it as hidden in the universe of which it is the root. He is usually content to call it Tau "reason," or "underlying principle." When he expands his description, he is fond of a triplet of sentences or names. In one place it is the "spirit of the valley," but the valley here means "empty," so that the phrase really means the "spirit of vacuity."

Lau tsî kept his thoughts intent on Tau and tried to describe it in a variety of ways. In so doing it is possible that he may have here used three foreign words. In Chinese, i is even, hi is rare, wei is subtle.

2.—He says, in Ch. 25, of Tau, "By force we call it the great Tau. Being great it is called the ever moving. But because it is ever moving it is called the distant. As the distant it is called that which returns."

Here there is a triple name given to Tau of which just before the writer has said that it was living before heaven and earth, and that it is the mother (mn) of heaven and earth. When he says that the Tau on account of its greatness may be called the passing, the distant and the returning, we may pronounce a

judgment reasonably in favour of the opinion of the native commentators in regard to I hi wei, that the three words have each a meaning of its own, and that they each express some difference in the operations of Tau. This however does not prevent their being also foreign words, though it may render the hypothesis of foreign origin less essential to a fair understanding of the author's meaning.

3.—The author proceeds by saying, "Therefore Tau is great, heaven is great, earth is great, the king also is great. Man copies earth, earth copies heaven and heaven copies Tau."

Heaven, earth and man, (or the king,) appear here to the author as a sort of visible Trinity, in imitation of the invisible Trinity of which he has glimpses, embraced in the divine principle on which the material universe rests.

4.—When about half through the treatise, Lau tsü says, "Tau produced one. One produced two. Two produced three. Three produced all things. All things support the Yin principle, and embrace the Yang principle. They contain a vapour which produces harmony."

The trinity here contemplated by the author is one of evolution. One is the source of two and two of three. This must be kept in view while we endeavour to learn just what he thought.

As in the words I, hi, wei, we have a Trinity of coordinate qualities, so here we have a cosmogonical Trinity of evolution.

The above four examples of a sort of Trinity more or less distinct, sufficiently shew that whencesoever Lau tsü derived his philosophy, he felt a strong tendency to conceive of that Tau which he made the subject of his book as spontaneously assuming a triple shape. This triplicity of shape appeared to him to be evolutionary and anterior to the creation of the universe. His Trinity proceeded from a primal unity by two distinct steps of development, and when the Trinity was thus complete in itself, the creation of the universe followed as a third step in the evolution. This however does not prevent his viewing the three factors in his Trinity as coordinate.

Having proceeded thus far we may be prepared to consider the question from what foreign country or countries, Lau tsü was most likely to receive the idea of a Trinity. Was it from the Jews, the Babylonians or the Hindoos?

Before attempting to answer this question directly, it will be necessary to learn what we can respecting the ancient pronunciation of the characters I, hi, wei, so that we may know what they were called in the days of the author of the book.

They are all in the fifteenth class of Twan yu ts'ai. That is to say they all rhymed together in the poetry of the Odes, of the Yi

king, of the Ch'u ts'i, of the Tso chwen and of the Kwo yü. The words which rhymed with them, and are also found in the fifteenth class of Twan's rhymes, are such as 帥, 私, 衣, 旨, 非, 幾, 示, 貴, 利, 比, 尼, all then pronounced in the p'ing shêng.

Among the words so rhyming I find 比, used in spelling Bikshu, 帥 in Manjusiri, 利 in Manjusiri Shari putra, 尼 in Nirvana. All these occur in a work translated by Hindoo Buddhists residing at Lo yang in China about A. D. 69. Hence the vowel i is known to have been pronounced in these words at that time. The character 帥, was also used still earlier to write the Persian word shir, lion, which then became known to the Chinese about the second century before Christ.

By this method we learn the final vowel and may then look in the Kwang Yün, 上平, rhyme six, 脂, for the initials of the three words as they were read in the seventh century. 夷 has a vowel initial, the syllabic spelling being 以脂, which gives us the lower y, or old 下平. The other two characters, 微 and 希, are in the eighth rhyme, 微, probably called mei. The fantsie is 無非 in the one case, and 香衣 in the other. For the initial of 無, we find, in Julien's Methode, that it is used to spell mo in Mokcha, ma in Dharmaraksha Dharmagoupta, mo in Namo. Thus the initial m may be considered as having anciently belonged without doubt to both 無 and 微.

By this process of proof it may be regarded as known that I hi mi was the sound of the characters in the sixth (and seventh) century after Christ.

The question now recurs from what people did the idea of a Trinity and a cosmogony come to China. The best answer seems to be the Babylonians. The three great gods, corresponding to heaven, earth, and the abyss, were among the Babylonians, Anna, Hea and Moulge. These were among the Accadians the greatest of the gods; among the Chaldeans they became Anna, Nouah and Bel. If this notion be correct Anna is 夷, Hea is 希, Moulge is 微 mi. Lenormant says, the supreme god, the first and only principle in the Babylonian religion, was Ilu, in Accadian Dingira. This was the One God in the philosophical language of sacerdotal schools in a rather late period. For a long time the personality of Ilu was not distinctly perceived. The rôle and qualification of the One God were first given to Anu the personage in the Supreme Triad that was regarded as having emanated from Ilu. At one time emanation was formally attributed to the persons in the Triad and at another time not. In Assyria special importance was given to the doctrine that there was the supreme God from whom the others all emanated. Beneath Ilu was a triad consisting of Anu, primordial chaos,

uncreated matter, Nuah, will or word, which animates matter and renders the universe fruitful and living, and Bel the demiurge, ruler of the world. After this first triad which represented the genesis of the material world, and regarded it as having emanated from the substance of the divine being, the series of emanations continued and a second triad was produced; Sin the moon, Sumas the sun, and Bin, god of the atmosphere who controls wind, rain and thunder.

It is the former of these triads that Lau tsï appears to have known. He knew them not by the Semitic names but as I Hi, Hia and Mulge. Later Tauists also knew the second triad and hence we have the San kwan, 三官. The San ts'ing, 三清, is a Tauist triad evidently made on the western model to find a place for Lau tsï who as the third in that trinity is supposed to be a historical incarnation. In him the divine became a man for the instruction of China.

It was possible, but not very likely, that Lau tsï worked out the evolutionary cosmogony for himself without foreign ideas to aid him. To me it is much more likely that ideas came to him from the west. In Lie tsï who lived a century or more after him we find a sort of Persian Magician working marvels, and the west is represented as the land of the sages. In Lie tsï the cosmogony on a principle of emanation is more fully set forth than in Lau tsï, who is described as going on a journey to the west after leaving behind with a friend the manuscript of the Tau te king.

The argument for a Babylonian origin to Lau tsï's trinity is thus threefold. 1. The pronunciation of the words I hi wei. 2. The cosmogony on the principle of evolution. 3. The strong support afforded by the work of Lie tsï, the first among Lau tsï's disciples to write a book still extant.

It should be noted also that western knowledge on Tau, 道, the Chaldean Nuah, and Greek *λόγος*, might come to Lau tsï not only by the Central Asian route, which the passages in Lie tsï favour, but also by South China the Ch'u country, which became affected by Hindoo ideas and usages, coming in by Yunnan and the other provinces on the south.

I have only to add that in the circumstances of the whole question in dispute as here given we seem not to need the hypothesis that Lau tsï knew the name Jehovah or the Hebrew scriptures. But as to whether the philosopher derived knowledge from India it is quite possible that he did so. In his time Babylonian astronomy, astrology, cosmography and cosmogony, were probably spread much more widely in India than in China. But they had not at that date assumed a decided Hindoo shape. They passed through India and beyond it in a form which was still Babylonian.

ANOTHER SMALL STEP IN ADVANCE.

BY E. H. PARKER, ESQ.

IF reference be made to a paper on the *Foochow dialect*, published in the *China Review*, Vol. ix, Page 65, it will be observed that, in the dialect of Foochow, the fact that a word is in the departing tone [去聲] alters the innate "quantity" or vocalizability of that word's vowel. For instance, the character 鳥, has power *ing* or *eing* according as it is read in the even or in the departing tone. So the power *ei*, *ö*, *u*, &c., in the even tones becomes the power *ai*, *aö*, *ou*, &c., in the departing tones.*

Accordingly, the following words were written, in reference to this peculiarity, six or seven years ago:—"We think this fact "may throw light upon the question which are the standard "sounds; the 平 or 'simple,' or the 斜, or 'compound,' assuming "that both are not equally ancient. This question we leave for "the present unanswerable."

In another passage towards the close of the same article, it was pointed out that the first thing to be done in Chinese philology was to reduce the leading Chinese dialects to one common standard of spelling, in order to compare them scientifically one with the other, and it was added:—"When all this shall have been done, "we may fairly cast about for light amongst the Corean, Japanese, "Annamese, and other languages, and perhaps even plunge into "Sanskrit."

Since those lines were written, various Chinese dialects have been examined and tabulated, and reduced to one common denominator in the shape of Sir Thomas Wade's system. The Canton, Hakka, Foochow, Wenchow, Ningpo, Hankow, Yangchow and Sz ch'uan dialects are all to be found in the *China Review*, expressed in Sir Thomas Wade's Peking way, except in so far as it may have been necessary to add new vowels to Sir Thomas Wade's store, and remedy for philological purposes, one or two impracticable defects in his system. A diffident plunge into Sanskrit has been duly made; and though, owing to the but too moderate skill of the diver, no great depth has yet been attained,

* In English "I will" or "I *wull*" becomes "I won't;" I do or "I *du*" becomes "I don't;" "I am," or "I *isn't*" becomes "I *eint*," or "aint;" I "can and shall" become "I can't and shan't;" so that the Foochow peculiarity is not a pure novelty.

and no startling philological novelties fished up, it has been shewn pretty conclusively in the *Chinese Recorder* that any connection which Sanskrit may have with Chinese is not immediate, but must if it exists, be referred to some common origin in the misty distance of the past, long before the Aryans marched into India, and long before the Chinaman groped his way along the Yellow River into modern China.

As to Annamese, M. Landes, Administrator of Native Affairs at Saigon, has been good enough to furnish the writer with a dictionary of Annam-Chinese, and to explain some of its peculiarities; but no comparative work except that done on the spot can be of first class value, and consequently Annamese awaits a dissector.

As foreshadowed in a paper entitled *Corean Japanese and Chinese*, published in the *China Review* for January–February 1886, “by the light of Corean and Japanese many obscurities in Chinese “development may be cleared up,” and “Chinese is a powerful “lever by which it is possible to lay bare many a mystery in the “development of Corean and Japanese.”

The *Grammaire Coréenne*, Page xi, says:—“Il y a des voyelles “et des diphthongues brèves, et d’autres longues. L’usage seul “peut les faire reconnaître, car aucun signe ne les distingue dans “l’écriture.” It is remarkable that all the simple vowels in Corean, as well as most, if not all, of the compound vowels or diphthongs, have a long as well as a short form. Thus there is the long *a* as in *father*; the short *a* as in *man* (pronounced in broad Scotch style, or as in the German *Mann*): the long *i*, as the vowel in the English word *peat*; and the short *i* almost as short (but not quite) as in the English word *pit*, but exactly the same is in the Cantonese *pit* “a pencil.” So with the long and short *o*, which has two sounds, one as in the English word *tone*, and one as in the first part of the French word *tonneau*; and so with the *u*, which has the two sounds of the vowels in the English words *fool* and *foot*. Great confusion is caused to students of Corean by the fact that the three remaining vowels *ä*, *i*, and *é*, are often interchanged one with the other. The vowel which is here written *é*, is written by the French missionaries *e*, and by Mr. Aston and Mr. Chamberlain *ö*. Fortunately, we have at least one Chinese dialect which precisely hits off both the long and the short form of *é*. The Pekingese *ch’ê*, [車], “a cart,” is pronounced intermediately between the English words “chaw” and “chair,” and it is impossible on paper to describe it more accurately. This is the long Corean *é*, [i.e. *e* or *ö*.]

[August,

The Pekingese,* in pronouncing such words as *ho* [河], and *hé*, [赫], not only often confuse one sound with the other, but produce in addition a doubtful sound between the two, which doubtful vowel sound is not so long and *é*-like as in the above-mentioned word *ch'ê*. This is the short Corean *ê* [i.e. *e* or *ö*]. The vowel which is here written *i* exists in Russian as in Corean, both in its long and short forms: it also exists in its short form in the Ningpo dialect, [see *China Review*, Vol. XIII], which short form closely resembles the obscure final vowel in the word *final*. It is hopeless to attempt to define the long form precisely, but it is between the vowel in Sir Thomas Wade's *tzü* or *chih* and that in *chi*. It is not yet obvious to the writer why the Coreans ever required the vowel *ä*, which, like *a*, has its long and short forms; but this matter will be investigated and discussed in its proper place. Suffice it to say that long *ä* and short *ä* are sometimes used for long *a* and short *a*; short *ä* is very often interchangeable with short *i*; *i* and *ii* and *i* are occasionally interchanged; long *é* and long *i* also; and short *é* is often interchanged with short *a*. Thus we see that, although each simple Corean vowel has two sounds, *and only two sounds*, the carelessness of Coreans causes them to be almost habitually interchanged; though there seems good reason to believe that the *true form can always be ascertained*.

Now, one very important fact is of great weight (1) in determining what any given vowel ought to be; (2) in determining its ancient Chinese tone; (3) in tracing back pure Corean by the light of Chinese Corean.

The rule discovered is:—All Chinese words adopted into Corean which, in Chinese, are in the departing tone, have long vowels; and all Chinese words adopted into Corean which, in Chinese, are in the even tone, have long vowels. Thus, *tong*, [同], is in the even tone, and is pronounced like the vowel in the English word *tongs*: *tong*, [according to the comparative tables above alluded to written *toung*], is in the departing tone [動], and is pronounced with the same vowel as that in the word *tone*. This system runs through the whole imported Chinese language, and the fact is of the very utmost importance as a key which must sooner or later disclose many mysteries.

The exceptions which would mislead students unacquainted with comparative Chinese philology are:—

1.—A small number of Chinese words which are, even in China, totally irregular in nearly all dialects.

* This is perhaps done more at Taku and Tientsin than at Peking.

2.—A larger number of Chinese words which belong to the departing tone in the north and to the rising tone in the south of China.

3.—A much smaller number of words which the Chinese rhyming rules place in one tone, and modern practice in another.

4.—Certain arbitrary exceptions introduced into Corean speech: this includes accidents, vulgarisms, necessity of distinguishing homophons, &c.

The rule, however, is absolute, and may be proved by any one having the necessary command of Chinese tone knowledge.

The effect of this rule must of necessity be very wide, and leads at once to the following reflections:—

1.—If, in speech, the common people so invariably lengthen and shorten their vowel according to whether the word uttered is or is not in the even tone in China, what is the corresponding key to the long and short vowels in Corean words not derived from Chinese?

2.—As the “even” and “departing” tone affects in much the same way (though not precisely the same) words in modern Foochow, (where tones exist), and modern Chinese-Corean (where tones do not exist; * is it not likely that modified vowels (as vividly seen in German), and tones (as surviving in Chinese), are often traceable to the same source, Foochow being a rare instance of the two phenomena existing at the same time?

3.—If reference be made to the writer's paper on the Wênchow dialect, *China Review*, Vol. xii, Page 169, it will be seen that, on entirely different grounds, tones have been traced back in the main to the “even” and “departing” distinctions: this view is now strongly supported.†

4.—If reference be made to the writer's paper in the *China Review* on *Tonic and Vocal Modification in the Foochow Dialect*, Volume vii, Page 185, it will be seen that the theory was broached some years ago that in all languages there has been a struggle for mastery between vocal and tonal modification; and, since then, the writer has observed in Mr. Hunter's work on India that the Dravidian tongues lose their tones in proportion as they gain inflections. On the other hand, Père Dallet points out resemblances between the Corean and Dravidian tongues. Finally, if reference be made to Mr. S. T. Lay's article upon *cantus*, published in the *Repository* for 1838, it will be seen that there is some possibility that the Greek *continuum*, *divisum*, and *medium*, as also the

* See the article *Chinese, Corean and Japanese*, where Mr. Satow's view is qualified.

† There will be something to say about the “rising” and “entering” tones in Corean, but the subject is not yet ripe.

“quantity” of Latin syllables, may yet be traced back to tones. The Sanskrit *udātta* and *svarita* have already been alluded to by the writer in *Chinese Notes*.

The above is perhaps enough, in connection with a peculiarly abstruse and dry subject, for one “meal,” but the importance of the above clear rule should not be lost sight of by students of any of the “Yellow Languages,” on which the said rule is certain sooner or later to shed great light.

DR. MATEER'S GEOMETRY—A REVIEW.*

BY REV. A. P. MARTIN, D.D.

THE advent of Euclid forms an epoch in the history of China only second in importance to the introduction of Christianity. For from that day dates the long preparation for the reign of science, which is destined to exercise as much influence on the mental and material state of the Chinese as the Christian Religion will on their spiritual condition. The forerunner of both—the *vox clamantis*—the apostle at once of religion and science, was the illustrious Ricci.

Paul Seu, the learned Hanlin who aided him in the translation of Euclid, was prepared by his new views of exact science to accept the higher revelation of Divine Truth; and thus it was that Euclid proved to be a lever which began slowly but surely to move the inert man of this eastern world.

But as the legislation of Moses became in time a yoke of bondage which required to be broken, so the paramount influence of Euclid grew into something like a bondage in the East as well as in the West. In the West a wholesome revolt took place long ago; which had the effect of setting aside his clumsy methods, in favor of more concise demonstrations; and especially of abridging his processes by the aid of Algebra—to say nothing of the recent attack on his axioms, and the introduction of what is called a non-euclidean geometry.

In China he has reigned with undisputed sway for three centuries, and nothing has been done even in the way of simplification until the appearance of this work of Dr. Mateer.

It is a strange fact that Ricci's Euclid was left standing through all these ages in the condition of a truncated pyramid. Only six books were translated by the great Jesuit; and the remaining nine were supplied about thirty years ago, by Mr. Alex. Wyylie aided by professor Li Shenlon.

* **形學備旨.** “A New Geometry in Chinese,” compiled by Dr. C. W. Mateer. 2. vols. Presbyterian Mission Press, Shanghai.

That Mr. Wylie should have had his thought directed to the completion of that famous work, is not surprising; but it is a matter of no little astonishment that he should not have felt the want of something more concise and lucid for practical use.

The explanation of Mr. Wylie's omission and of Dr. Mateer's attempt to supply it, is to be found in the fact that the former had no practical experience; while the latter has had an abundance of it—having taken many classes of Chinese youth through a complete course from the lower to the highest branches of Mathematics.

Mr. Wylie followed up his completion of Euclid by the translation of Loomis' Analytical Geometry and Differential Calculus. He would have done better, if he had begun his series of Mathematical text-books by a version of Loomis' Geometry, which following the footsteps of Legendre presents the whole subject in a compact and easily intelligible form.

After using Euclid for many years Dr. Mateer's experience has led him to build on the stone which the former builder rejected. He has taken Loomis for the basis of his present text book; and improved it by the addition of useful matter from Robinson, Peck, and Watson. In his Chinese Preface he calls the work a compilation, but he does not fail to direct the student to his principal authority.

Professor Loomis is himself a compiler; and for that matter, it is not certain that Euclid was anything more than a collector of demonstrations. Yet any man, who without discovering a royal road to geometry, contributes to the improvement of the present highway by rendering it less arduous, and more attractive, deserves to be commended to the grateful remembrance of the Chinese. Native mathematicians sometimes make offerings to the spirits of Newton, Euclid and others. Our Yale professor introduced by Wylie and Mateer is a candidate for the next vacancy that occurs in the circle of the immortals; nor would it be surprising if his missionary sponsors should also be enveloped in the cloud of incense.

The following lines show how this new work strikes the mind of a native scholar. Mr. Sakan, one of our professors of Mathematics—a disciple of professor Li, who aided in the translation of Euclid—says of it; “This book presents the principles of geometry in a more concise form than Euclid and omits nothing of importance that is found in Euclid. Besides the chapter on the three round bodies, there are throughout many excellent theories that were unknown to Euclid, especially those relating to spherical triangles, so essential to the study of astronomy.”

In conclusion I may say, what I should have begun with, that the title of the book is an index to its character. The older work,

幾何原本, announced itself as the "First Book in the Science of Quantity"—a statement true but vague. This one comes to the Chinese as 形學, the Science of Form, which gives them a definite idea of its object.

The name which Euclid gave to his work signifies the "Measurements of Land," but it is used by us without reference to its original meaning. So **幾何**, the name of the translation of Euclid, has come to signify to the Chinese not quantity or mathematics, but a special branch of it. Language is plastic and too much time is spent in disputing about names. In this case a concise and lucid title leads us to expect a concise and lucid exposition, and we are not disappointed.

Tung-wei College, Peking, 12th June, 1886.



JAMES CHAPTER V, VERSE 5.

BY REV. J. EDKINS, D.D.

THE Syriac has "Ye have nourished your bodies as in a day of slaughter." The word for *as* is *ayab*. The word for *slaughter* is *nkas*, and it is in the dictionary explained as sacrifice, slaying a victim, victim. This does not support Mr. Giles' view (*Recorder* July p. 260, 261,) "You have taken care of yourselves when others were perishing around you." Rev. W. W. Royall, p. 148 says the idea is that of feasting to repletion and caring for naught else. Pool's Synopsis quotes, Vorstius and Estius as supporting the interpretation "victim." "In the day of the victim," Bengel says, the Ethiopic omits this whole clause, and that of this Mill approves. Bengel retains it and translates as "in the day of slaughter." He supposes the slaughter to be for a feast not for a sacrifice. With this agrees the view of Erasmus and others who think the day of slaughter to be a day of joy when all are delighted with the good fare provided for them. This reminds us of the passage, "My oxen and my fatlings are killed," given as a reason why guests should come.

De Wette has "Ihr habt eure Herzen gemästet wie am Schlachttage," Ye have fattened your hearts as in the day of slaughter. Calvin's version is the same as King James'.

The Revised Version and the Vulgate are obscure. What is meant by saying "Ye have nourished your hearts in a day of slaughter"? Neither the picture of the feast nor of the sacrifice is there and the passage is open to mean war, or a judicial execution

or an attack of murderers, no one of which ideas suits the conditions. It is perhaps better to keep to the slaying of victims for a feast, and view the rich men as the victims.

Calvin says, *ye have nourished etc, "significat sibi indulgene non modo ad naturae satietatem sed quantima fert cupiditas."* He says too that the rich prolong the feast to the end of their days. In his view the oxen are killed for the rich and are not compared to the rich. De Wette, the Delegates' the Mandarin and Mr. John, take the other. It is not a very important difference. The animals gorge themselves before they are slain and the guests gorge themselves at the feast. The rich men are compared possibly to both by mixed metaphor. Mr. John might abandon the 被 to which Mr. Giles objects with reason, and take instead of it, 見殺, which is in Mencius and is very smooth.

Instead of the obscure rendering of the New Westminster Revision we have in Chinese, by inserting the slain victims, a translation which retains the idea of the Syriac, and that of some of the Reformed renderings in the 16th century when Europe bent its energy specially to translation and exposition, as also of De Wette in our own time.

"Nourished your hearts," is rendered in Pool, "nourished yourselves," "vos metipsos." In Ex. 4: 14, Est. 6: 6, Job 10: 13, Job 27: 6, heart has the meaning self in the Hebrew. "Or," he continues, "enutriendo corpora vestra exhilarastis animos vestros synecdoche metonymica." This does not agree with Mr. Giles' rendering. The words are those of Piscator whose name is evidently a Teutonic Fisher latinized.

If we followed the Syriac and De Wette, we might omit 以快 志, to avoid too much paraphrasing, and translate the word fattened transitively, before your bodies, as in 只知養身, and then add "like victims on the slaughtering day." I would not omit "as" or "victims," for they are needed in Chinese to shew the reader what the apostle really meant. But neither of the versions quoted by Mr. Royall is far wrong. Mr. Giles' "when others are perishing around you," is not in the spirit of the passage. Better than this is honest Piscator's notion which includes the pleasure felt by the fattened animals in eating to the full. We could keep the Delegates' rendering just as it is, if we follow him and desert the banner of Calvin, Beza and Erasmus.

Language is representation, a picture in fact. Translation is complete when the picture of the original is transferred to a new language with exactitude. A certain amount of paraphrasing is required in translation from Greek, and Hebrew into Chinese,

but it must be happily done, and not exceed due limits. If translators are charged with giving commentary for a literal rendering, the best thing they can do is to defend the thesis that paraphrasing is often required, and that literal translation when not intelligible is no translation at all.

At present the Delegates' Version is rather underrated, but it suits the reading class because its phrases are smooth and forcible, and this will ultimately ensure its popularity, for a missionary is usually inseparable from his teacher and subordinates his judgment to his so far as he sees that the teacher is in possession of the real idea of the sacred writer. Other things being equal the smoothest renderings ought to prevail in the end. An "easy" Wenli is a smooth Wenli. How can the Delegates' version be other than "easy" when it is smooth and forcible?

JAMES CHAPTER V, VERSE 5.

Whether the above verse has been rightly or wrongly translated by the Delegates, the authors of the Mandarin version, and Mr. Griffith John, must depend on the meaning of St. James when he wrote it. The meaning of the passage under note—*Ye have nourished your hearts in the day of slaughter*—is by no means easy of interpretation. Mr. Giles tell us, "that the meaning is simple enough when read with the context." In this opinion, however, Mr. Giles may be regarded as standing alone. If the passage is so simple, how is it that the most learned commentaries have failed to agree as to the meaning of it?

Mr. Giles' dogmatism greatly detracts from the value of his criticism. The two views generally given of the passage in question are treated with characteristic contempt by him. "Mr. Royall," he tells us, "has quite missed the point" in the view adopted by him. And yet it is the view given by Calvin, Beza, Grotius, Laurentius, Bengel, and others of our best commentators. The view adopted by these three versions is the one given by every modern commentary in my possession. Mr. Giles, however, treats this interpretation of the passage as being altogether out of the question. Mr. Royall had ventured to say, that the turn given to the passage by the three versions, "may pass as a good commentary." This Mr. Giles will not allow for a moment. "I," says Mr. Giles, "venture to think it is wholly inaccurate, and therefore very bad, commentary." Perhaps I may as well, for Mr. Giles' benefit, quote a part of Alford's note on the passage. It will show him that, if the translators have erred, they have done so in good company. Says Alford:

"*Day of Slaughter*, i.e. as Theile, 'Similes sunt pecudibus quæ ipso adeo mactationis die se pascunt saginantque lactæ et securæ.' This seems the simplest and most obvious interpretation. It need not be dependent on the insertion of the *o* ; the sudden and direct application of the persons addressed requires no particle of comparison."

Having cleared the ground, by thrusting aside the only two *probable* views of the passage, Mr. Giles tell us what, "St. James *surely* meant." So far as I can see, there is no ground at all for supposing that this is what St. James meant, except the fact that Mr. Giles thinks so, doubtless a very substantial ground in the eyes of Mr. Giles, be its intrinsic value what it may. I have read the passage *with the context*, and I cannot put Mr. Giles' meaning into it. Either of the two other views seems to me very much more probable. I have a good many commentaries on the New Testament in my possession ; and I have just been looking them up, in order to see if I could find one among the interpreters who had been fortunate enough to light on Mr. Giles' simple meaning. I have not found one. This being the case, it seems to me that the translators can do nothing better than dismiss Mr. Giles' interpretation as of no value, and stick to the other two. I would advise that they leave the text in each of the versions to remain substantially as it stands, and to introduce a translation based on Mr. Royall's view as a marginal rendering. It might be asked if that, after all, would be a *translation* of what the Apostle said. I think it certainly would be a translation of what the Apostle *meant* ; that is the one rendering or the other would be so. In passages of this kind, the translator is bound to have recourse to circumlocution in order to make the sense clear. If Mr. Giles thinks otherwise, let him by all means try it and give us the result. Let him, without a word of commentary, give us a translation of this passage based upon his own view. Personally I should be glad to see what he could make of it.

One word with reference to the Chinese of Mr. John in the rendering of this passage. Mr. Giles pronounces it faulty. I have put the verse before a *number* of Chinese scholars, and without *one exception* they pronounce the style faultless—perfectly idiomatic and perfectly clear. They tell me that the meaning of the passage in Chinese is "like beasts on the day of their slaughter," the meaning, I presume, which Mr. John intended to convey. I venture to think a change of *被* to *備*, suggested by Mr. Giles, would give no sense at all.

B.

Editorial Notes and Missionary News.

PRAYER FOR THE EMPEROR OF CHINA.

To the members of the China Branch of the Evangelical Alliance and others interested in the welfare of China:—

DEAR BRETHREN,

A suggestion has been made that special prayer should be offered for the Emperor of China at the present time. We heartily respond to the suggestion, and urgently recommend that all should unite in frequent and earnest prayers at the throne of the heavenly grace on his behalf. There can be no question that the young Monarch is at an age of special importance in regard to the formation of character, and the adoption of principles, which will determine the future policy of his government. It is eminently proper to pray that the influences under which he now is, may be controlled of God to advance the interests of his kingdom. It is not only a general duty to "pray for kings and for all in authority" of which we here speak. There are special reasons that should induce us to make supplication for the Emperor at the present time. On the 25th of the 6th month near at hand, he will enter on his sixteenth year. By a decree of the Empress Regent, just promulgated, we learn that her Majesty will resign the Regency in the first month of the coming Chinese year, and that her nephew, his Majesty the Emperor, will then assume the reins of government. Not long afterwards we may expect the marriage of the Emperor to take place. Let us present many ardent prayers to God for him, that he

may be endowed with heaven-sent wisdom, that the people under him may be happy, that his life may be long, and that the Christian faith may during his reign be rapidly and permanently spread among high and low throughout the empire.

Henry Blodget, President of China Branch of Evangelical Alliance.

Joseph Edkins, } Secretaries.
J. L. Whiting. }

Peking, July 14th, 1886.

NEWS OF THE MONTH.

With the present number, the valuable series of Letters on "Methods of Mission Work," by Dr. Nevius, is concluded. There have been calls for these letters in a separate form, and they will soon be offered for sale by The Presbyterian Press. Their usefulness to the cause of missions, has but just commenced, and we doubt not will long continue.

We learn from Japan that Mrs. M. C. Leavitt has arrived there from Australia, and has commenced her efforts in behalf of the World's Woman's Christian Temperance Union at Yokohama. She may be expected in China in the early fall.

The *Illustrated Christian Weekly*, refers to a prospectus of a new College for China, to be established in some central city, to which Dr. Happer is devoting his energies, hoping to raise for it an endowment of \$300,000. Provisions are to be made at once for Preparatory Collegiate, and Medical Departments.

A little incident recently occurred at a missionary Boys' Boarding

school not far from Shanghai showing the drift of thought in this region. The teacher proposed to the pupils to prepare a debate for the anniversary exercises on the advisability of introducing English studies in the school. The boys declined entering on such a debate, because there was nothing to say against English studies. The question with them was closed—was no question at all; and that too though English has not yet been introduced.

Rev. Dr. Blodget writes from Peking:—"A beautiful harvest of wheat covers the ground. We can hardly expect such a harvest oftener than once, or twice at most, in ten years, owing to the lack of rain in the spring. The two steam dredging machines of the Viceroy have done good service in the lacustrine regions of the province in deepening the channels of the rivers, and redeeming from the waters the fields of the farmers."

We have to acknowledge the receipt of a "Presentation Copy" of The Psalms translated by Rev. Griffith John, printed at "The National Bible Society's" Press, Hankow. In the accompanying circular it is stated that, "It represents a year's constant labor." "If it is so desired, the publishers will issue these Psalms bound up with such Testaments as are intended for use by Christians. As it is, to those who wish for it, copies will be forwarded at the rate of one dollar and a half per hundred." We shall of course be excused from a critical study of this new version in *Easy Wenli*, but it will receive the attention it deserves from Chinese students throughout the land.

No less than twenty new species of the genus *Primula* have recently been described in the *Bulletin of the Botanical Society of France*, by M. A. Franchet, from the mountains

of Yunnan, collected by M. Delaway, a French missionary. They are said to have the great beauty of most primroses, and are, like many others of the same genus, fond of a sub-Arctic locality. These were nearly all found at elevations varying from 10,000 to 13,000 feet, and many hugged the glaciers of that region. *The New York Independent.*

Robert Carter and Brothers, of New York have recently republished in beautiful form, "Our Life in China," by Mrs. H. S. C. Nevius, as one of their *Home Series*. The *Foreign Missionary* says of it:—"It is worthy of a reprint, as being, after all that has been written, one of the best of our books on China. Perhaps it has scarcely a rival in the special line of matter-of-fact and common-life description at which it aims."

We learn from *China's Millions* for May, that Rev. J. W. Stevenson has accepted the appointment of Director's Deputy of the China Inland Mission, and that various Superintendents will serve, as follows:—Rev. J. Meadows, for Chekiang; Rev. J. McCarthy for Kiangsu and Kiangsi; Rev. W. Cooper for Ganhway; Rev. F. W. Baller for Hupeh and Honan; Rev. G. F. Easton for Shensi and Kansuh; Mr. G. W. Clarke for North Shanse; Dr. Cameron for Shantung; and Mr. A. C. Dorward for Hunan and Kwangsi.

Rev. Dr. Blodget in the newspapers urges the Baptist Missions of Burmah in particular to enter China from the "Back Door;" and we notice that Mr. J. T. Morton, a merchant of London, offers to bear the whole expense of sending four men to South West China by that route for five years, at a figure that will not be less than \$25,000.

The Rev. W. Swanson, English Presbyterian Mission, Amoy, made a fine address at the late Annual

[August,

Meeting of the London Missionary Society. He said, "There is hardly a continent or shore where I have not gone to follow my country-men, I mean the Chinese." He maintained that the Chinese would be more and more a "standing factor" in the future history of the world. As to the progress that missions had made in China, he said, "It is not to me a question of statistics at all, but even if you take it on that lowest ground, it shows magnificent results."

Among the recent graduates of Columbia College Law School, New York, was Hong Yen Chang, a native of Pekin, China.

Dr. Ashmore attended the Annual Meetings of the Baptists of the Northern United States, held at Asbury Park, New Jersey, from May 24th to 31st. His address following the report on the Chinese Mission is spoken of as one of "wonderful vigor;" and he is called "one of the most finished speakers that ever stood on a platform."

Rev. C. H. Carpenter, formerly of the Bassein Mission, and author of several publications on Missionary Policy, has been appointed by the American Baptist Union a missionary to Japan. He will have charge of the work on the island of Yesso.

THE RIOTS IN CHUNGKING.

As yet, our information of what occurred at Chungking on the 1st, and 2nd of July, is very meagre. It seems however certain that the mission premises of the Methodists, the China Inland Mission, and the Roman Catholics', together with Mr. Copp's hired residence, who is Colporteur Superintendent of the American Bible Society, together with the British Consular residence, were all looted and destroyed. The British Consular Resident, was seriously wounded, but so far as we can learn, no other foreigners. Several rioters were, it is said, killed by

their own Roman Catholic countrymen who were defending their residences from the mob. Under the date of July 7th, Mrs. Copp wrote, that their home was the first attacked, though it was three miles outside the city, and adjoining the premises recently purchased by the American Methodists, and on which they were building. "Mrs. Wood of the China Inland Mission and myself were alone in the house with the children, during the commencement of the attack. The men were only twenty-five to thirty in number, and when they had carried away as much as they could, and had gone to fetch more plunderers, we called chairs, and were carried to the city. We are hoping soon to leave for Ichang, as we are pent up in two small rooms at first eighteen of us, and after Mrs. Lewis, and Mrs. Crews, and Mrs. Gamewell, were removed for more quiet, we were reduced to fourteen. There are twenty-eight of us in the Yamen,—ten gentlemen, eight ladies, four foreign and six native girls. Mr. Bourne, the English Resident, is at the Taotai's Yamen." Letters from Chungking to the 12th of July, tell of their still being detained there by the fear of the authorities to let them start down the river; and it is said that the persecution of Roman Catholic Christians is becoming general through the province.

ACTION OF MISSIONARIES AT AMOY REGARDING AN EASY WENLI VERSION.

At a Meeting of the Protestant Missionaries at Amoy, July 1st, 1886, called to consider "A document drawn up in Peking regarding an Easy Wenli Version," and sent to them for signature, it was resolved that while we fully agree with the authors of said document as to the desirability, if it were possible, of securing "one common version of the Scriptures in Easy Wenli, of the highest excellence,

and which will be generally acceptable in all parts of the Chinese Empire," we do not see the least prospect of securing such a desideratum by the appointment of the "Committee of Nine," mentioned in said document, or of any other Committee, at the present time.

The differences of opinion on the subject are yet too great to give any prospect of securing a version, "that will be generally acceptable." A goodly number of missionaries still think that the old standard versions are better than the proposed substitutes, and only need the correction of some manifest errors and defects:—

Some are quite dissatisfied with these old versions, and think that one of the Mandarin Versions is so excellent, that it only needs to be turned into Wenli in order to become generally acceptable. But to us in Southern China it seems, to say the least, remarkable that a version, in order to become generally acceptable, should be based on a Mandarin Version. It might be more acceptable on this account in the North, where the people use the Mandarin language, and therefore do not need the Easy Wenli.

Some were in hopes that the version prepared by Rev. Griffith John might become the basis of a "Union Version," but these hopes too have been destroyed; for while this version "has met" as the aforesaid document testifies, "with very considerable favor," it seems also, at least in some quarters, to have met with decided disfavor. Besides what has been made manifest in this direction by articles which have appeared in the *Recorder*, we need only refer to the fact that Mr. John's version was followed so quickly by another version, and one which, (as appears from the printed slip in English attached to the copies of the Gospel by Matthew sent to us,) deliberately ignores Mr. John's Work. We mention these facts to show the

utter hopelessness of obtaining what is called a Union Version, at the present time. Should the effort be made and fail, the obtaining of a Union Version will thereby probably be delayed many years more.

We may add that we regard Mr. John's version as a very valuable contribution towards the obtaining of a Union Version. We have made much use of it, not so much as a substitute for, as to assist in explaining the Delegates' Version, which is yet the Version generally used in this region. We are at present engaged in making a new translation of the New Testament from the original Greek into the Amoy Vernacular. Those engaged in this work find Mr. John's version, as well as the other existing versions, of much assistance.

We trust the "Version based on the Mandarin New Testament," now in process of preparation, will prove valuable in the same way. As yet we have only seen the Gospel by Matthew, and have not been able to give to that full examination.

RESOLUTIONS REGARDING THE
REV. DR. LAMBUTH.

The following resolutions were unanimously adopted at the Meeting of Missionaries at Shanghai on the 12th of July, 1886:—

Whereas, we have learned with regret, that the Rev. J. W. Lambuth, D.D. has been appointed by his Mission Board to Japan, and will shortly proceed with his family to that field, and since Dr. Lambuth has for nearly thirty-two years been connected with the work of missions in Shanghai and its vicinity, and whether in society or in the work of missions which he loves so well, we have learned to esteem most highly both him and his excellent partner, as fellow workers in the cause of Christ, and

Whereas, for very many years the Monday afternoon Prayer Meeting of Missionaries has been held either in his chapel or in his house,

receiving at his hands a cordial welcome;

Be it therefore resolved by the members of the several Protestant Missions in Shanghai,

1st.—That we deeply regret the loss to the cause of Christ in Shanghai of our beloved brother and his wife, and while we doubt not that God's blessing will be upon their labors in their new field, we shall greatly miss their presence and work among us.

2nd.—That we tender to them our sincere thanks for the reception they have so long and so cheerfully accorded to the Missionary Prayer Meeting, and assure them that their names will not be forgotten by us.

3rd.—That we shall pray for the richest blessing of God upon their labors in the new field to which they have been called.

4th.—That a copy of these resolutions be furnished to Rev. Dr. Lambuth and Mrs. Lambuth.

Diary of Events in the Far East.

June, 1886.

11th.—Four hundred and sixty persecuted Anamite Roman Catholic Christians landed at Saigon.

14th.—The s.s. *Hok Canton* is seized by a chief of Acheen, though it finally escaped, leaving the Captain and his wife in the pirates' hands.

21st.—Twenty-four East India Opium Hongs petition the Hongkong Government against the proposed arrangements of a Commission appointed under the Chefoo Convention regarding the Opium Business at Hongkong.

25th.—Gen. O. De Lagerheim, Acting Consul-General for Sweden and Norway, dies at Shanghai.

28th.—Telegraphic communication established to Ichang from Hankow.

July, 1886.

1st.—Riot at Chungking; the Roman

Catholic, China Inland, and Methodist Mission establishments destroyed.

3rd.—Severe hail storm at Tientsin.

5th.—Hail storm at Hangchow.

10th.—The Russian Consul of Hankow, M. Protassief, and his child, die of sun stroke.—Tenders for material for the extension of the Kaiping Railroad opened at Tientsin.

11th.—An Imperial Edict ordering the Ministers of State to select an auspicious day in the first moon of next Chinese year for the assumption of the Government of the Empire by His Majesty, Kwang Hsü.

14th.—M. Agliarde reported as having been appointed, by the Vatican, Apostolic Delegate to Peking.—A severe storm at Hongkong.

17th.—Quarantine regulations enforced by Japanese Government against arrivals from Yokohama.

Missionary Journal.

Births, Marriages & Deaths.

BIRTHS.

AT Mookden, on June 3rd, the wife of Dr. CHRISTIE, of a son.

AT Kiukiang, June 29th, the wife of Rev. John HYKES, of the Methodist Episcopal Mission, of a son.

Arrivals and Departures.

DEPARTURES.

FROM Amoy, Rev. J. WATSON and family, for Scotland.

FROM Shanghai, July 22nd, Rev. W. L. GROVES and wife, for England via America.

FROM Shanghai, July 22nd, Rev. J. W. LAMBUTH and wife, and Rev. O. A. DUKES, M.D., for Kobe, Japan, also Miss L. BENNETT of Woman's Union Mission.

